8: Lužbetak E-4 (no date) 1951 RH1 Caucasia RH1

the Caucasus a father is forbidden to manifest his affection for his child. The Cherkess is forbidden even to speak of a child of a person present.[7]

Similar *adats* forbid a couple to appear together before their parents or parents-in-law for a year after marriage,[8] and among the Abkhaz, even longer.[9]

The NORTHEASTERN CAUCASIANS. These rules of avoidance are found also among the Chechens, with only accidental differences. After marriage the groom must leave his wife and family and live with some neighbours or relatives for two to three weeks.[10] But even afterwards, when he returns, a certain law of separation must be observed. Reineggs reporting on the customs in the eighteenth century mentions that the husband did not share a common room with his wife; the men, he tells us, lived apart from the children and the female members of the family.[11] Another *adat* forbids a husband to eat with his wife in the presence of strangers.[12] And even in strictest privacy he will never speak directly to her in the second person: he usually will turn aside somewhat and instead of saying "Give me," he will say, "I am in need of."[13]

An Ingush father is not only forbidden to carry or fondle his child in public, but is not even allowed to call it by its name,[14] when others are present.

Jakovlev assures us that one can meet Ingushi today who have not seen their mothers-in-law for fifteen years after the wedding,[15] for to do so would be a serious violation of an Ingush custom. A wife is forbidden to mention the name of a first cousin of her husband in the presence of her parents- or brothers-in-law.[16] A husband may never inquire about his wife's relatives.[17] He will not speak with his wife in the presence of his parents or older brothers.[18] According to Dubrovin, a wife is strictly forbidden to speak with her father-in-law or any near male relative of her husband for a certain time after the wedding. She may speak with her mother-in-law only after a number of months have elapsed.[19]

There is also a certain avoidance observed by the husband and wife among the mountain tribes of Daghestan. A Lesghian, for example, will never put his arm around his wife while dancing. Such signs of intimacy in the presence of others would be unthinkable.[20]

We have already mentioned the example of how a certain Boulat-khan brought on himself the contempt of a group of men of Andi for carrying his son

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[7] Pallas, *l. c.*
[8] Ladyženskij, FT, p. 186.
[9] Byhan, *op. cit.*, p. 152.
[10] Cf. Jakovlev, *Inguši*, p. 56.
[11] Reineggs, *op. cit.*, I, p. 41.
[12] Leontovič, II, p. 254, § 170.
[13] Dubrovin, *Istorija*, I, i, p. 438.
[14] Grabovskij, "Inguši, ich žizn i obyčai," SSKG, IX (1876), p. 49.
[15] Jakovlev, *op. cit.*, pp. 52, 57.
[16] Jakovlev, *op. cit.*, p. 57.
[17] *ibid.*
[18] *ibid.*
[19] *Istorija*, I, i, p. 434.
[20] Nansen, *op. cit.*, p. 199.